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THE PREFACE.

THE Defence of Religion, when real, was always managed with a Candour and Meekneſs becoming the Character of a Chriſtian; Naked Simplicity ſtill Conquering bullying miſtaken Zeal, and Truth Triumphing over fraudulent Artifice. But when the Defence is pretended, it ever ſerves as a Cloak for Sacrilege and Treaſon, and uſhers in the ſad Train of Circumſtances which ſeldom fail to attend it. The Preſervation of the Church of England was our only Care, and the Intruſion of Popery our daily Fear. Theſe Apprehenſions were ſo induſtriouſly improv'd by the Romiſh Factors, that they carry'd on their Deſigns of introducing Popery by railing at it, and the more they talked againſt it, the more it gain'd Ground.

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THE PREFACE

THE Defence of Religion, &c.
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serves as a Cloak for Sacrilege and
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tion of the Church of England
Care, and the Intrusion of
Their Assertions were so
prov'd by the Plainest Facts,
on their Designs of
it it, and the more they
have it gain'd Ground.

Church of England, as she stood
[illegible] from the Errors of the Church of Rome,
became a formidable Opponent to it: Nor
was she more fondly nurs'd and cherish'd by her
Friends at Home, than furiously Attack'd, or
Undermin'd by her Enemies here and
Abroad. Under all open Attempts prov'd
[illegible] chang'd Shapes, and the Puri-
tanical Dress insinuated themselves into the giddy
Multitude, whom they so possess'd with En-
thusiasm, that they fasten'd the Odium of in-
troducing Popery on the most zealous Protestant
[illegible] then strong. By these Means they soon
grew Numerous and Strong, and finding no
Likelihood of Abatement in the Courage of
Archbishop Laud, (who, with a true Primitive
Spirit, laboured the Promotion and Welfare of
the Church) they were resolv'd to remove the
King and him, who were the greatest Impedi-
ments out of their Way. These Scenes of Hor-
rour were the Projects of that Grand Theolog-
Politico, and Arch-Machiavelian Cardinal Ri-
chelieu, who, by the Assistance of the Jesuits,
blew up inconsiderable Trifles and Misunderstand-
ings in Scotland into an open War, fomented
the horrid Rebellion in Ireland, and ratify'd an
unnatural War in England; bewitching the
People with this Jesuitical Sophistry, That they
might Fight against the Natural Person of
their

Defign in the following Sheets is only
to mean the ſame Poot they have
carried on the ſame Deſign, making uſe of
Methods to compaſs the ſame End;
this Difference, That whereas they
in 1640, againſt a zealous
in the Perſon of King
was a ſtrict Enemy to Popery,
erly unlike to ſerve their Pu[illegible]; here
undertook the depoſing a Prince of their own
Church, becauſe he would not ſupport the Su-
of the Pope, which all Catholick Princes,
the King of France, own'd.
thus far I ſtand I may, without Offence,
the Parallel between the Practice of the
Jeſuits and Prieſts in 1640, and of theſe in
1688 and upwards; that as they in 40. had In-
nces and Licences (as Sir W. Boſwel tells
Archbiſhop Laud, and Biſhop Bramhall Arch-
biſhop Usher) to bring about the Ruin of King
Charles: ſo they in 88. had the ſame; and
procured Reſolutions from Rome and
Places, to Authorize the Catholicks in
to transfer their Allegiance from King
s to King William. By which many
well-meaning Catholicks were drawn in to re-
linquish their Prince to ſupport the Pope's Su-
premacy.

HOW

HOW far I may be expos'd to Censure for this Undertaking by some I easily foresee, I shall only say this in my own Defence, and leave the right to the Candid Reader to interpret; as I have had the Honour to be Baptiz'd into the Church of England; and, by the great Goodness of God, have continued a (tho' unworthy) Member of the same, I think it my Duty to offer the best of my Endeavours to discover her Enemy, and warn her of the approaching Danger.

THE HISTORY OF THE REVOLUTION.

FEW People at first knew the Reason of those black Reports of the *Pretended* Irish *Massacre*, *Consecrated Gridirons*, *Protestant Bridles*, &c. but now we have too fatally experienc'd the Effects they have had upon the Nation: And our fond Credulity, in believing every flying Report, hath prov'd the Source of all our Misfortunes. This unhappy Temper of the Nation answer'd the Politician's End, which as greedily swallow'd all the Calumny, and imbib'd the Prejudice, as the Managers could desire.

[illegible] Devices; [illegible] Ways and Means will not disaffected Persons find out, to blacken a Government they have a Mind to overthrow?

THE Apprehensions we were under for the Sake of the Church of *England* in King *James*'s Reign, were more industriously improv'd by the Enemies of her, than from any just Ground of Fear in her Friends. How Glorious, how Lov'd and Admir'd were our Divines! And how Unlikely were the secret and open Attempts of *Rome* to prevail against us, when in the First Year of his Reign, they made the *Romish* Doctors asham'd of the Liberty they had obtain'd of the Press? And themselves could not deny, that they were exceedingly worsted in the Management of their Cause; which they attributed to the great Learning and Sagacity of their Adversaries. They stood firm as Rocks, and the more he struggled, the more he inflamed their Hatred to *Popery*. The more he endeavour'd to divide them by indulging the *Fanaticks*, the more they united among themselves, and in a great Measure with the *Protestant Dissenters*, and they with them in *Odium* to *Popery*. His Management would certainly (if we had suffer'd him) for ever have ruin'd it in *England*: He was Suspected; the Nation were upon their Guard against any Attempts, or even

Looks

Lo[illegible]
never [illegible] and [illegible]
as to their Religion, was quite [illegible] Politicks and Maxims, and much blam'd by the Conclave. They knew that *England* would bear any Thing, even Popery itself, by way of Opposition to Popery; That the *English* are carried away with violent Passions, and follow the Cry that is set up, without considering till they are out of Breath; That they believe every Thing they hear, and nothing they see: On the other Hand, fondly embracing every, the most ridiculous and even impossible Report that was spread against King *James*. Thus all *England* was most foolishly alarm'd, to apprehend a general Massacre of the Nation from Three Thousand Five Hundred disbanded *Irish*; and yet at the same Time had no Apprehension from double the Number of Foreign Papists, who came over in the Prince of *Orange*'s Army. Thus King *James*'s Attempt to take off the *Penal Laws*, upon Account of Religion, set all the Nation in a Flame, because they saw that Popery was included in it: But King *William*'s actually doing it, and not only tacitly including, but expressly naming the *Roman Catholicks*, (as in the Articles of *Limrick*) gave no Offence at all. Thus Four Bishopricks being vacant in *Ireland*, and the Archbishoprick of *York*, some Time in *England* in King *James*'s Reign, did

from the Nation of a Design to undermine *Episcopacy*, by letting the Bishops die away, and making no new ones; insomuch, that the *English* Bishops did Petition the King to fill the vacant See of *York*. But I never could hear that one Bishop in *England* ever made any Address, or the People any Noise, when *Episcopacy* was wholely rooted out in *Scotland*, and so many Bishops and Clergy depriv'd by a mere Lay-Authority in *England* and *Ireland*; and which may pretend an equal Power to deprive all, as they have done in *Scotland*, and set up what they think fit in the Room of the old Episcopacy.

THESE, and many other Things, do sufficiently evince, that King *William* was able to do infinitely more for *Popery* in *England*, (and has done it, as will more plainly hereafter appear) than they would on any Terms have endured from King *James*; and therefore shews us the great Policy of the *Roman* Conclave, in sending the Prince of *Orange*, and our own fatal Stupidity, who would by no Means hear of the Possibility of his being reconcil'd to, or any Ways acting for the Interest of the Church of *Rome*. How sottishly was this Nation made to believe, that King *Charles* I. and Archbishop *Laud* (notwithstanding the dying Professions of both upon the Scaffold) were *Papists*? And how many, given up to Delu-

sion,

sion, do still [illegible] believe so. Which Delusion has in those Times been very much strengthned, especially by such Authors as the infamously famous *Julian Johnson*, in his Notes upon Dr. *Burnet's Phœnix Pastoral*, Pag. 103, 104, who lays the Blame of the Rebellion in 41. upon the Bigotry of King *Charles I.* to convert the Kingdom; *And that sending the Common-Prayer-Book into* Scotland, (which he ignorantly and maliciously says was taken out of the *Mass-Book*, which he calls the Original of it) *was with a Design to have a new Edition of it* (that is, as he means, nearer to the *Mass*) *the next Year, and then the like in* England; *which we all know*, says he, *would have ended in* Latin, (that is, Plain *Mass*) and all this he calls a *Laudean* Religion.

'Tis too notoriously plain, how the Church of *Scotland* labour'd under the want of a Liturgy, not only at that Time, but since; and many devout and learned Prelates of that Nation have, not without Reason, charg'd the Misfortunes, which have since befallen their Church, upon a want of Regularity in their Devotion. And undoubtedly, a Liturgy would have prevented many abusive and profane Mockeries, which have been ignorantly, as well as impudently interspers'd with their Extempore Devotions.

But to return: The great Motive upon which the Rebel-Parliament in 41. perſuaded the People, King *Charles* I. was a *Papiſt* in Maſquerade, was from a vain and falſe Suggeſtion of their own, *That he had ſollicited Aid from ſome* Roman *Catholick Princes abroad*: And having gain'd the People once to believe this, they without Difficulty draw this undoubted Concluſion from thence, *That he muſt needs be a* Papiſt, *becauſe it could not be ſuppos'd, they, upon other Terms, would be confederate with him.* This was a falſe Suggeſtion; however it anſwer'd their Turn, and the People believed it. And yet the Blindneſs of the Nation ſince, has continued to that Degree in an oppoſite Caſe; for tho' King *William* was confederate with the Pope himſelf, and the moſt bigotted Kings, Princes and Biſhops of the Age, yet none did, or would ſuſpect him.

It is ridiculous to think that *Innocent* XI. the original Projector of the Confederacy, the Elector *Palatine*, and Prince of *Orange* chief Managers; the Emperor, King of *Spain*, Electors of *Bavaria* and *Cologn*, Abettors and Aſſiſtants; ſhould embark themſelves in a War againſt *France* for the Preſervation of the *Proteſtant Religion*: When at the ſame Time, the only Two *Proteſtant* Crown'd Heads in *Europe* (thoſe

(those of [illegible]) [illegible]
antecedently concur, for to this Day [illegible]
gaged in the War against *France*. Besides, it is worthy of Remark, that the last Duke of *Brandenburgh*, one of the bravest and wisest Princes in *Europe*, and one of the sincerest and most zealous for the Protection, Glory and Advancement of the Reform'd Religion, would neither embark in any Design against *England*, nor suffer the Prince of *Orange* actually to enter upon it, so long as he liv'd; which made his Death to be received at the *Hague* as an happy and seasonable Providence, because his Son, who succeeded him, was looked upon as a Prince not so likely to avoid being ensnar'd, as his Father had done; being withal under the Influence of those mighty Expectations he stood entitled to, as he was the Prince of *Orange*'s Cousin-german, and thereupon Rightful Heir to all his Personal and Hereditary Estates.---- This Preserving of the *Protestant* Religion is, I think, the most impudent Banter, that ever was impos'd upon the Understanding of a whole Nation!---- Nor would it be improper or unseasonable to ask, That if these Powers did unite and assist in the Dethroning King *James*, out of mere Zeal for preserving the *Protestant Religion*, why did they not interpose with their Confederate the *Emperor*, for some Lenity and Favour to his *Protestant Subjects* in *Hungary*? It might have prevented a Revo-

lution

[illegible] as ours was here. Why did they not deal with their other Ally the King of *Spain*, for abolishing the *Inquisition*, and dissuade him from making Bonfires of his Subjects, whenever any of them turn'd *Protestants*? Why did they not intercede with the Duke of *Savoy*, to shew Compassion to his persecuted Subjects the *Vaudois*?

But to make it still more improbable, that King *James* intended to destroy the *Protestant Religion*, and the Prince of *Orange* to preserve it, I have this to urge: That King *James*, by gentle Persuasions, would have insinuated his Religion, I believe; but that he ever intended to do it by Force, I do not believe to have been either in his Inclination or his Power. It was a frequent Expression of his, *That Conscience in point of Religion ought to be free.* And that this was his real Opinion, he gave a most convincing Proof of it, in that surprising Act of Grace towards the *French* Refugees. By this 'tis plain he harbour'd no Design in prejudice of the Reformed Doctrine and Worship. He lay under no legal Obligation of relieving those People, but rather under Discouragement. And here I cannot omit to urge one Reason of the King's own, which few Princes but would have made use of to refuse these Refugees Protection. Upon their

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applying [illegible] Turner for Charity, those Two good [illegible] waited on the King one Morning early; who having heard the Cause of their Errand, and entertain'd them with a Frankness natural to him, accosts them thus: *I expected no less than so charitable an Undertaking from your Characters; but let me tell you an Observation of my own, when our Family was exil'd. Quickly after our Arrival in* France *I had a Mind to see the Country, and taking some Friends, I visited several Places worthy of Notice. In one Place our Host, knowing us to be* Englishmen, *but ignorant of my Character, and supposing us Abettors in the Miseries of our Country, could not forbear shewing us, how he envy'd the Happiness of the* English, *who when they thought themselves oppressed by the Tyranny of their King, could rid their Hands of them; but they labour'd without Hope, under their Cruel Tyrant. Now,* saith the King, *My Lords, I do not tell you this Story to obstruct your charitable Designs, but to shew you the Nature of the People.* Notwithstanding this, at the Instance of these Prelates he granted them his Letters Patent, giving largely himself to their Relief. This Story many Persons can attest. It cannot be forgotten with what Readiness he admitted them into his Kingdom, what welcome and compassionate Entertainment he gave them; and how he not only invited his Subjects to relieve them,

[illegible] Royal Countenance to them. Nor was he satisfied with the bare protecting them, and making them Sharers of his own and his People's Bounty; but he entertain'd divers of them in his Service, and admitted some of them into his Friendship and Confidence. So that whoever will impartially consider, either the King's own Religion, in which he was both sincere and zealous, or the Terms of Amity he stood in with the King of *France*, (which he had neither Reason nor Inclination to depart from) will not be able to avoid acknowledging, that the King could have no other Inducement for the doing it, but that he judged it an evil Thing for a Prince to persecute and drive away his Subjects, for differing in Religious Matters from what was established; and that he esteemed it a Duty, which he ow'd to God and Mankind, to succour and entertain such as suffer'd for their Consciences, in Things purely Divine. And notwithstanding his Knowledge and Belief, that it would be very unpleasing to the *French* King, to see them cherish'd by a Prince that was his *Ally* and a *Roman Catholick*; yet under that View and Cognizance of all this, did the merciful King treat them with the same Royal Goodness and Charity as if they had been People of the *Romish* Communion, driven out of some *Protestant* Country for Conscience-sake, and exil'd for the Religion

which

which he himself professes. Surely none but such as live in an avow'd Enmity to Truth, can either be perswaded themselves, or hope to impose upon the Faith of others, that a Prince, who had design'd to root the *Protestant Religion* out of his Kingdoms, would do a Thing so inconsistent with and obstructive of it, as this was. The Requital this compassionate King has met with from those Vipers was very unusual in such Cases: Natural Subjects have, without being wonder'd at, flown in the Faces of their lawful Kings, but Strangers and Refugees us'd to receive a deeper Impression by Royal Bounty and Munificence. They indeed *Hosannah'd* him at first, but many of them in a little Time were forwardest to cry, *Crucify him*; and contrary to all the Measures of Discretion and Gratitude, they were the warmest Inflamers of his Misfortunes, and in great Numbers took Arms to oppose him.

And further, to make it appear that it was neither King *James*'s Intent to destroy, or the Prince of *Orange*'s to protect the *Protestant Religion*, I will subjoin another Reason, and Matter of Fact, by which the King gave all the Assurance to his People that the most incredulous could desire, to convince them how remote it was from his Thoughts to injure us in the Possession of our Religion, much less to rob us of it; and that is, His refusing those

Ships of War, as well as Land-forces, which were offered him by the King of *France*: He was conscious to himself, of having done or design'd nothing ill to any of his Subjects, that might tempt them with any Shew of Reason to withdraw their Allegiance from him, and therefore no Alarms of Conspiracies against him, nor the undoubted Certainty of an armed Force, ready to embark and make a Descent into his Dominions, could prevail with him to accept those Succours, which a Neighbouring Monarch offer'd him. The late King of *Sweden* offered the same Thing, assuring his Majesty of the design'd Invasion, and of his Readiness to assist him: Yet so unwilling was this unfortunate Prince to give the least Umbrage to his People of invading their Rights, by calling in a Foreign Power, either *Protestant* or *Papist*, that by declining both, 'tis plain he threw himself upon his Subjects, whose repeated Assurances of Loyalty he thought he had Reason to depend on, and who, if they had stood by him, could have protected him against any Invader. Besides, he could not be insensible that the vast Obligations he had heap'd on most of his Subjects, especially Favourites, demanded the outmost Efforts of Zeal to join in his Aid, and to undergo any Hazard for the Security of his Person and Dignity, some being rais'd from very mean Circumstances by his generous Bounty; of which

there

there remain some notorious Infamies to this Day. But to his Glory, and the indelible Infamy of his Enemies, he chose rather to be forsaken and betray'd by his own People, than to distrust them; well knowing, he had always liv'd in an Abhorrence of giving them Cause to be False to him. And indeed, upon whatsoever Motive his Misfortune and Distress were occasioned, they must be resolv'd into his own Uprightness and Integrity, as the contributing Means; and that being an honest Man himself, he drew other Men's Picture by his own Original: Whereas he had continued safe and happy, if he had drawn those of a great many People by the Reverse of his own. The Earl of *S--land* did, in a Letter to his Friend at *London*, Printed *March* 1689. endeavour to [illegible] the King of that Honour due to him for having refused the *French* Assistance, and challenged it to himself, by telling, *That he opposed to Death the accepting them, and that he was the principal Means of hindering the receiving both Ships and Men.* But all this was then Rebellish'd to excuse, or rather put a Merit upon his own Treachery to the King, and to reconcile himself to the Mercy and Favour of the Nation, to whose Anger he stood highly obnoxious at that Time; for no Man can imagine, that either the Earl, or those other Lords, by whom, as he tells us, *he was help'd to prevent the King's accepting the French Ships*

would have been able to have prevail'd with the King to refuse so seasonable Assistance, if he had thought his People disgusted at his Administration, or his Favourites and Relations departed from their Loyalty themselves, and debauching the rest of his Subjects in their Duty. Therefore nothing but a Clearness of Mind, as to his own Innocency, could influence him to reject the Offer of the King of *France* at that Time. But tho' this was the only Motive upon which King *James* could do it, yet we sufficiently know, upon what Inducements, and to what End that Earl advised to it; (as shall be taken notice of in its Place) nor was he sly in concealing of it, or unrewarded for it after. For he told General *Ginkle* once at his Table, *That tho' his was the Honour to have subdu'd the King's Forces in* Ireland, *and to have wrested that Kingdom from him, yet the Glory belonged to himself, of having contrived the Provocations of the* Revolution, *and having laid the Foundations of Deposing his Majesty from his Throne.*

THAT it was not in King *James*'s Power to introduce *Popery*, most Men living, I believe, will allow; that General Revolt of the Nation upon the Prince of *Orange*'s Landing, sufficiently shewing the Impracticableness of it; besides, it was very improbable to introduce *Popery* by the Help of a *Protestant Army*; nor

can

can any Man in his Senses imagine, a [illegible] that Religion would make use of such Me[illegible]

HITHERTO we may be satisfy'd how little Danger we were in of *Popery*; and that if our Fears and Jealousies had not drown'd our Reason, we had not, by avoiding, fallen into the Snare laid for us. Had we dealt with the Church of *Rome* as our Fore-Fathers did, when our Kings were *Catholicks* too, we had check'd her Bishop's Exorbitancy, without any Encroachments upon the Regal Dignity. Thus, when the Controversy between King *Henry* II. and Archbishop *Beckes* was but young, (which began in 1163.) the King and States assembled in 1164. at *Clarendon* in *Wilts*; where (among other Matters) it was Decreed, *That all the Clergy should* bona fide, *Swear Allegiance unto the King, and should Appeal but unto the Archbishop, or from him finally to the King, without particular Licence.* It was a generous Expression of Loyalty which the Earls and Peers (to whom King *Edward* I. referr'd the Case between him and the Pope) return'd, who being an Hundred in Number, subscrib'd their Names to the Resolution, *That their King was not answerable in Judgment to any Tribunal under Heaven for any Rights of the Crown of* England; *and that he should not make the said Truth doubtful, by sending any Deputies or Attournies to such an End, because it manifestly*

tended

should to the Disinheriſon of the Crown, which, with the Help of God, they would reſolutely maintain with all their Power againſt all Men. Dated at Lincoln 1301. Pope *Boniface* VIII. perceiving theſe high Reſolutions, and reaſonably imagining, that if theſe were the Reſentments of the Subjects, thoſe of the King would exceed them, let the Matter drop; beſides at that Time, he had the very ſame Conteſt with *Philip* the *Fair* of *France*, who indeed treated his Holineſs very coarſly.

Of all the Nations which had ſubmitted to the Uſurpation of *Rome*, *England* and *France* retain'd ſo much of the Primitive True Chriſtian Rights of every National Church, as gave great Diſquiet to the Univerſality of the Papal Supremacy, and was the Foundation upon which the *Engliſh* Reformation was built. The Rights claim'd by theſe Churches are briefly ſumm'd up under theſe Two Heads.

I. *TO retain the Ancient Canonical Diſcipline.*

II. *THE Power to examine whether New Laws, that ſhould be made were expedient, and to reject thoſe which they found to be otherwiſe.*

THESE

THESE are the Lawful Privileges of every National Church; and these *France*, as well as *England*, have asserted. These are what they call the Liberties of the *Gallican* Church.

THERE are many Instances in *England* before the *Reformation*, in our very Acts of Parliament, giving Check, upon this very Foundation, to the Exuberance of the Pope's Supremacy, making it Premunire to sue Causes in the Pope's Courts at *Rome*, without Licence from the King; and prohibiting his *Legates* and *Nuncios* to enter *England* without Leave first obtain'd, asserting the Crown of *England* to be an Imperial Crown, and subject to none upon Earth; (as is mention'd in *Henry* I. and *Edward* I.) by which the Pope was particularly meant, who sometimes took upon him to dispose of it, by his Right to all the Kingdoms upon Earth. Nor has the Opposition been less in *France*, against the Usurp'd Supremacy of the Church of *Rome*, and the Defence of the *Gallican* Church, which the Popes have invaded, as often as they could find Occasion.

THERE was a Sanction made in Defence of these Liberties, in the Reign of St. *Lewis*, who lived about the Year 82. and was called,

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the Restorer of the Liberties of the Gallican *Church.* There was another Sanction made to the same Purpose in the Reign of *Charles* VII. and confirm'd by him in the Year 1438. which reduc'd the Pope under the Rules of the Council of *Basil*, and which Council depos'd Pope *Eugene*. The Popes were not idle in Defence of their Supremacy, but wrought with their whole Power against this Sanction, till they had got it abrogated by King *Lewis* XII. and after that by *Francis* I. in a *Concordat* betwixt him and Pope *Leo* X. but this *Concordat* was declar'd of no Effect by the Parliament, at the Instance of the Clergy, *Anno* 1636.

THE Kings of *France*, to break off this Thread of Supremacy and Infallibility from the Church of *Rome*, procured the Papacy to be removed from *Rome* to *Avignon* in *France*, and kept it there 70 Years. *Clement* V. being made Pope by the Interest of *Philip* King of *France*, (upon that Condition) did translate the Papal Chair to *Avignon* in the Year 1305, where it remained, till Pope *Gregory* XI. restored it back to *Rome* again, *Anno* 1375. This begat strange Confusions in the Church of *Rome*. Popes were set up at *Rome* in Opposition to those at *Avignon*. These declared each other to be Anti-Popes, and Disputes were rais'd, and managed with the greatest

Heat

[illegible] that there were sometimes Two, sometimes Three Popes at the same Time; [illegible] was when the Council of *Constance* was called to find some Remedy for this dreadful Schism. This Council did absolutely subject the Pope to the Council, even to be Excommunicated and Deposed by them; which they actually did to Three Popes, and choosing a new one to shew their Power, *Sess.* 4. and 5. And the Church of *France* has all along adher'd firmly to that Council against the Pope, and have been supported in it by the present King of *France*, with a Zeal and Courage beyond any of his Ancestors: And the Popes have resented it accordingly. These Embers, having been often rak'd into, kindled into a strange Flame in the Year 1673, but I shall make my Computation only from the threatning Letter of Pope *Innocent* XI. to the *French* King, dated 8th of *August* 1680. which was Printed in the Original *Latine*, with a Translation into *English* in another Column, for *Henry Broome* at the *Gun*, at the *West End of St.* Paul's, 1681. and called, *The Grand Controversy, between Pope* Innocent XI. *and the most Christian King* Lewis XIV. *about the* Regalia. There the Pope instances an Edict of that King's Seven Years before, *highly encroaching*, as he said, *upon the Rights of the Papacy.*

This Civil War was carried on, with the greatest Animosity on both Sides, till it seem'd to come to a Conclusion in the Year 1692; when in a full Assembly of the *Gallican* Bishops and Clergy, Four famous Propositions were determined by the Authority of that Council, *declaring expresly against the Pope's Infallibility, making him Subject to a General Council, according to* Sess. 4. *and* 5. *of the Council of* Constance, *to which they subjected his Supremacy, as the Sanction above-mentioned* 1438, *had done to the Council of* Basil, *and re-asserted the Liberties of the* Gallican *Church.* Then were the Eyes of all *Europe* intent upon a speedy and through Reformation in *France*, as had been before in *England*; this being a greater Length than *Henry* VIII. went, who lived and dy'd a *Roman Catholick* in every Thing, except only that of the *Pope's Supremacy.* He left Money in his Will for praying his Soul out of *Purgatory*; and at the same Time he put some to Death for not acknowledging the *King's Supremacy*, he burnt others for denying *Transubstantiation.*

The Pope then seeing the Axe thus fairly laid at the Root of his *Supremacy, Infallibility, &c.* resolved to hazard his *All* to defend it; for indeed his *All* depended upon it. And therefore he obstinately refused to Præconise any

any Bishops whom the *French* King after that Time promoted in *France*, unless they would positively and expresly renounce the foresaid Four Propositions; which they refusing to do, by this Means, at this very Pope *Innocent XI.*'s Death, there were above Fifty Bishopricks vacant in *France*. He likewise threatned, and it was expected, that he would have proceeded to the Excommunication of the King himself: But the ill Success that Method had with King *Henry* VIII. and Queen *Elizabeth*, made him consider better of it. However, to advance by Degrees, he did excommunicate the Marquis *de Lavardin*, the *French* King's Ambassador at *Rome*. But this had no other Effects upon the King, than by a Solemn Decree in his Parliament of *Paris*, dated 23. *January* 1688. to undervalue and protest against the said Excommunication, and put in his Appeal to a General Council. The said Proceedings of the Parliament of *Paris* upon the Pope's Bull, *&c.* were translated into *English* by Order of his Excellency Monsieur *Barillon*, the *French* King's Ambassador to King *James*, and Printed for *Richard Bently*, 1688. This was in the Nature of Appealing even to the *English*, as to the Equity of his Case; and shew'd likewise King *James*'s Approbation of it; who would not otherwise have given Way to so publick and notorious a Reproach and Contempt of the Pope's Authority.

This Thread will lead us thro' many mysterious Steps which have been made towards the Revolution in *England*, and especially in what relates to *Rome*. The received Opinion here was, *That nothing less than a Jubilee could be at* Rome, *for the Conversion of an* English *King*: What Demonstration of unusual Joy, and Exultations did we expect from them upon the Account of the Arrival of the Earl of *Castlemain*, sent thither Ambassador Extraordinary from King *James*! But to our Astonishment, we found quite another Face of Affairs, King *James*'s Ambassador was received very coldly, and slighted. The Pope knew King *James*'s Opinion, as to the *Regalia*, to be the same with the *French* King, and therefore look'd upon him, if not the greatest Enemy he had, yet as a dreadful Second. Therefore he tries all Ways to work King *James* into his Confederacy against *France*, for the Re-establishment of his Supremacy there. To this End Count *Dada* was sent over his Nuncio to King *James*, but with this Instruction, *That if he found the King immovable, then to promote his Deposition all he could, to bring about the* R---n, *as it had been long before concerted at* Rome. This Count *Dada* himself own'd in Conversation with a Lady *Abbess* then in *E---*. His Errand was pernicious enough to King *James*, but the Character he appear'd in here

here was of worse Consequence, [illegible] the Jealousy of the Nation, [illegible] Ambassador come from *Rome*. However tho' the Pope miss'd of his Aim in bringing King *James* into his Interest, yet he gain'd his End in his Dethroning, placing one upon his Throne who made no Scruple to advance his Interest farther, and did it more barefac'dly, than any King of *England* ever did before him.

WHEN the Pope began to suspect King *James*, he first projects how to secure *England* into the Confederacy; without which, his Hopes of reducing *France* appear'd but very fallible. The P--- of O---- was pitch'd upon to be the Man, if they could sufficiently secure themselves of his Integrity to them. For 1*st*. He was of himself eager of a War with *France*. 2*dly*. Ambitious and young, and therefore liable to the Temptation of a Crown. 3*dly*. By this they would secure *Holland* as well as *England* into their Confederacy. 4*thly*. And the great End of all this would infallibly create a Schism in the Church of *England*; which would prove a considerable Step toward Destruction. First Divide, and then Destroy. Whereas all King *James*'s Attempts serv'd only to unite them more firmly. These were great and desireable Ends, not only to check the Reformation in *France*, but overthrow that in *England*. They attempt

this young Prince with the greatest Glory of this World, the Crown of *England*, and the Hopes (which then seem'd greater than since) of Conquering *France* itself; at least, to lead all the Confederate Armies against it; which, if it prov'd not Victory, would yet be Revenge. And all this upon no harder Terms, than to suffer himself to be privately reconciled to the Church of *Rome*: Only a small Matter of Form; and if he believ'd them, he should get Heaven into the Bargain.

THIS is not only a Notion or Surmise framed by the Fancy or Malice, of any disaffected to his Person or Government. Alas! there are positive Proofs of it; and it was generally believ'd, not only at *Rome*, but thro' *Spain* and all the *Roman Catholick* Countries. Of this no Body can doubt, who had been in the *Spanish Flanders*, where they laugh'd at any of the *English*, who made the least Demur about it. At *Rome* it was so Publick, that they wrote Books in Defence of it against the *French*, who only, of all the *Roman Catholicks*, deny him to be any more than a pretended Convert to the Church of *Rome*. But this, the other *Roman Catholicks* say, is only out of Malice, lest he should have the Honour of supporting the Papal Chair, which, they say, the *French* King was going to pull down;

and

and left the *French* themselves. Should they King *W---m* a better Catholick Than their own King. Agreeable to this is what we are told in the *Amsterdam Gazette*, 22. *February* 1694. *Art. de Gent.* That the *French* Ambaſſador at *Rome* did ſollicite the Excommunication of the Author of a Book, in which it was demonſtrated, *That the King who Reigns at preſent in* England, *has neither done, nor attempted any Thing to the Prejudice of the Roman* Catholicks *Religion.* This the *French* King would not have to be believed, and this at *Rome* they do believe: Otherwiſe, no doubt he would have been able to have obtained the Cenſure of an Author, who durſt thus write even at *Rome* under the Pope's Noſe; as if King *W----m* were Fighting for, and the *French* King againſt the Church of *Rome*, which all the *Roman Catholick* Confederates did believe to be the Caſe. This we are told more plainly, in a Pamphlet printed 1691. and Licenſed by *J. Frazer*, (who was thereunto Authoriſed by the Government) Entitled, The French *King an Enemy to the Catholick Religion.* It is ſaid to be tranſlated from the *French* Copy, that was Printed at *Turin* in *Savoy*. It ſets out with great Bitterneſs the Encroachments, which the *French* King has made upon the Papal Authority, and his Deſign to overthrow it.

the Testimonies of private Persons could add to the Credit of so many Nations, in a Case wherein they are so nearly concern'd, there might be many produc'd, and the very Persons actually now alive, and *Catholicks* too, who can affirm, That it was publickly known at *Rome*, and in all Popish Countries, that the P--- of O--- long before the *Revolution* was Reconciled to the Church of *Rome*; several Cardinals reported it; particularly Cardinal *Howard*, and the Auditor of the *Rota*. There was at *Rome* a Gentleman of very good Sense, in the Month of *June*, in the First Year of King *James*'s Reign, who there saw Father *Morgan*, the Rector of the *English* College, in that City, well known to him, demand Audience of Cardinal *Howard*; and after his Return to the Anti-Chamber, he pull'd out of his Bosome a Letter from a Correspondent of his at *Liege*, wherein the P--- of *O*----was often mention'd, and, among other Particulars, there was this Expression, *That you may no longer doubt of the P--- of O---e's being a Catholick; I do assure you, that the Hand which writes this, did Communicate him in the Catholick Church.* Nor was this whisper'd about privately, and to particular Persons, but it was the general Discourse thro' all *Rome* at that Time. And several Gentlemen, who after that Time Travell'd into *Italy*, have declared,

That

That the Priests had got by the Revolution from being any Usurpation in King W----, and would tell them, That in B---- d they had only exchang'd one Roman Catholick King for another, King *J----* for King *W----*, *whom* they believed to be as much a *Roman Catholick as the other, and more in their Interest.* The Person above-mentioned likewise saw there Dr. *B----t* in Night-Consults with Cardinal *Howard*, and other Ministers of the Court of *Rome*. What his Errand there was, is easy to guess. He was not at that Time so Purse-proud as to take such long Journies and Voyages of Pleasure. He was sent thither from *Holland*, to Concert and Reconcile. And no doubt but he had a prevailing Interest there, and that they acknowledged his great Service in the promoting their Interest, or else they had not permitted him to wear the Habit of the Clergy there. His Letter from *Rome* [What Reason he had to wear the Habit, who was by us reputed a *Protestant*, and consequently by them a *Heretick*, I shall not undertake to prove; tho' I believe as to those Points there might be no great Quarrel.] And indeed the great Service he did the Court of *Rome*, deserved the deepest Sense of Acknowledgment; for he conquered the greatest Difficulty in the whole Affair, which was, his persuading the P---ss of *O---ge* to consent to the In---ing and De---ing her F---r; For the P---e of *O---ge* had no Claim in Right of

[illegible], but that of the P---s, and therefore her Consent was absolutely necessary, and of the highest Concern. This difficult Task (and indeed I look upon it to have been the most difficult Undertaking a Man can meddle in, to persuade a C--d to In---e and Di---s a P---t) he was pitched upon to manage Three Years before the Revolution, which he so well succeeded in, that she, after the first Surprise, was overcome, (and without Question Nature could not but be violently shock'd in her at the first Motion) did consent, provided, that the P--- of O---- her Husband might be King, as well as she Queen. He told this, or to this Purpose, in the Deanery House of St. *Paul's*, in the Presence of Dr. *White* Bishop of *Peterborough*, and Dr. *Stillingfleet* then Dean; both which have often spoke to that Effect in other Places. Let this be written upon his Monument, and Embalm his Memory to Posterity. Putting all this together, I leave it to the Reader, without labouring for further Proof, to judge of the Design of his Journey to *Rome*, at such a Juncture of Time, and of his kind Reception there, (which he is so far from concealing, that he Glories in it, and Values himself upon it) and put into the other Scale quite the contrary Usage to the Earl of *Castlemain*, tho' a *Roman Catholick*, and Ambassador from a Catholick King. But the Distinction was in their Errands,

and

and out in their Zeal and Obedience. It was very preposterous to outward Appearance to see a Man, who fled from the Justice of his own Country, and was a Refugee in another, to be allow'd the Preference to a Man of Quality, both in his own Person and the Character he bore. There are many concurring Testimonies of the P--- of O---'s Reconciliation to the Church of *Rome*, and which in their Way will fall in; and if any publick Disquisition had been suffered some Years since, it would have appeared no Cafe could be attested with a greater Cloud of Witnesses.

But to confirm what is laid down, let us observe the whole Procedure, and Management of Affairs from the first Conception of this Confederacy, and see, how their Actions agreed with the Scheme before projected; particularly, as to the Part which the P--- of O--- has acted in it, in relation to the Support and Advancement of the Papal Authority. And here we must first look into the Order of Affairs at home, and see how all Things were dispos'd to render King *James* odious, and his Administration suspected by his Subjects; to hasten the Revolution. But before this could be begun, there was an Obstacle to be remov'd, and that a grand One. Tho' King *Charles* II. had subdu'd the Faction in outward Appearance, and had disarm'd his Enemies of Power

[illegible] the pleasure of giving any Disquiet to his Government; and tho' the whole Nation enjoy'd a most profound Tranquillity and Peace in the Latter Part of his Reign, and King *James* Ascended the Throne upon his Death with universal Joy and Satisfaction, as yet the Spirit of Faction was not totally conquered; nor was it probable, that restless Fury could be quell'd in Two Years, which had for so many, thrown these Kingdoms into such violent Convulsions. Tho' the very Life and Soul of it seem'd to vanish and die in the Earl of *Shaftsbury*, yet there were several Cions grafted upon the old Stock, which, upon the first Sunshine-Opportunity, were likely to sprout forth and shew themselves to the World. *Holland* was then, as formerly, the Refuge and Harbour for disgusted *Malecontents*, and out-law'd Rebels. And here it was, that *Ludlow*, that Arch-Rebel, one of King *Charles* I's Judges, with many others, liv'd secure, and out of the Reach of Justice. These were Sparks, that had for many Years lien rak'd up in Security; but it was the Duke of *Monmouth*, who was then in Disgrace for his frequent Conspiracies, and had fled to the old Receptacle for Cover, in whom the Hopes of the Faction centred. He was their only Deliverer in View; and so long as this Idol of the Populace was in being, it was impossible for the Pope to make use of his Engine the

P. of O---. Therefore, no Impediment, there was all the Encouragement given to prepare for an Invasion of *England*. His Natural Forwardness and Ambition so blinded him, that he did not see the Snare laid for him. But *Ludlow* and the rest were too wary to be so trapann'd, but waited for a more probable Opportunity. The unhappy Duke puts to Sea with one poor Frigat, very meanly equipt either with Money or Ammunition, and at the same Time betray'd by the P. of O---, even to the very Place of his Landing. But he, depending upon his Interest among the Faction, resolutely Lands, and assumes the Title of King. King *James*, by the Intelligence of the P. of O---, was prepared to receive him; and tho' the Duke arriv'd so slenderly provided, and so unfurnish'd for such an Expedition, he was very near disappointing the P. of O--- of his hopeful Prospect. And tho' the Defeat at *Sedgmoor* seem'd to remove the only Obstacle to the Prince's Design, yet had it like to have been again Frustrated by the said Duke. After his Defeat, and his being taken and brought up to Town, he began to cast about with himself, how to save his Life, which was now, more than ever, Forfeited. During his Stay in *Holland*, he had discovered something of the Earl of *S----d*, then one of the Secretaries of State's Correspondents with the Court

at

[illegible] the Inspection'd the King for [illegible] promising to reveal such Secrets [illegible] as would secure the Crown to him [illegible] his Posterity. This may, with some, look like a last Effort to save his Life; but Mr. *Hook*, the Duke's Chaplain, could, and can still, if alive, satisfy the World of the Discoveries he was to make of the P. of *O---e's* Designs. [This Mr. *Hook* did positively aver, as a Gentleman of undoubted Sincerity, in the First Year of King *James's* Reign, at the Hague, *That the P. of O---- was reconciled to the Church of* Rome.] But the Earl of *S---d*, who was aware of this, prevented any Discovery by hastening the Duke's Execution, very much against the King's Inclination.

This imprudent Gentleman being remov'd, and the Brow of Affairs smooth'd up into Calmness and Serenity, all Engines are forthwith set to work. The Earl of *S---d*, the better to insinuate himself into the King's Favour, turns Catholick: Which being told by some, ignorant of the Grand Secret, to the P. of *O---*, without Surprize he merrily reply'd, *Let him turn any Thing, rather than turn out.* However, he continued in his Post, and was esteemed by the King as the most Faithful of his Subjects, and nothing of Moment past without his Inspection and Approbation.

And

And now the Popish Party began to show itself, which appeared [illegible] Jealousies, and insinuated the Notion of Popery's coming in throughout the whole Kingdom; which was vastly improved by several subsequent Passages. No Man can imagine, but the King was mightily pleased with the Conversion of the Earl of [illegible], which his Quality and great Abilities rendred the more considerable. His Eagerness to promote the Interest of the Church of *Rome*, deluded the King into a great Opinion of his Zeal and Sincerity; and being himself zealous in his Religion, he thought this new Convert so too; upon this Supposition, allowing him the Liberty of ordering every Thing as he pleased. The *Romish Faction* having gain'd this Point, all Things in outward View bore a fatal Tendency to *Popery*. Father *Petre*, a furious Bigot Priest, is introduc'd into the Privy Council, (tho', as I am well assured, much against the Inclination and Opinion of that most injur'd Lady the Queen, who, in Tears and on her Knees, begg'd the King to refuse him, with too just Reason foreseeing the Fatal Consequences; which the King rejected as a Woman's Reason.) Who no sooner got into Power, but he exerts it to the Ruin of his Master; Mass-houses are opened in many Places, and by the Advice and Management of these *Jehu*-Drivers, the King is put upon

such

[illegible] could not but [illegible] Fatal to him. To add to these, the Arrival of Count *Dada* in the Quality of Nuncio from the Pope, encreased the Jealousy, and alarm'd the Minds of most Men afresh. In short, nothing was left unattempted by this treacherous Ministry, to render the King odious. They had Judges to tell him, he might, according to Law, do some Things, and dispense with others; in which they misled him, on Purpose still to alienate the Affections of the People from him. Nay, so restless was their Importunity, that the most inconsiderable Trifle was sufficient to pick a Quarrel, which when then they had once undertaken, the Royal Authority must assert; as in the Case of Dr. *Sharp* Dean of *Norwich*, and the Bishop of *London*. Yet, how trifling soever these Occasions might be in themselves, they answered great Ends, and the least Spark in this Confusion made a great Blaze in the State. And lest the People should cool in these dreadful Apprehensions of the *Invasion of their Liberty and Property*, there was Care taken to supply them with a constant Series of Stories; not a Day passing without some terrible Instance of the Effect of *Popery*, *Slavery*, and *Arbitrary Power*; whether true or false was not the Case: And the more the King's Interest and the Affection of the People declin'd, the more violently was he push'd upon some

dangerous

dangerous [illegible]
Magdalen College, a distinct [illegible]
Precedent to the rest; and left this [illegible]
blacken him enough, they importunately press
him to issue out a Declaration for *Liberty of*
Conscience, obliging and commanding all the
Clergy to read it. This was indeed to make
them do what Father *Petre* had boasting before
said, *viz. To make them eat their own Dung*;
and was the most distasteful and unpalatable
Act he could have impos'd on them. The
Arch-Bishop, and other Bishops, in the Name
of the whole *Clergy*, in a very dutiful Address
remonstrate to his Majesty the Hardship of
the Thing. The King perists; and they
refusing to obey, incur a *Præmunire*, which
they are to Answer in *Westminster-Hall*, and in
the mean Time to find Security: Which they
obstinately refusing, (tho' their own Recogni-
zance might have been taken) were sent to
the Tower. Some of those Bishops I believe
repented of this perverse Temper; for they
plainly afterwards saw, it created such an
irreconcilable Hatred in the People to the King,
that all Sorts of People spoke of him with the
utmost Irreverence, not knowing that their
own Words might have been taken, without
going to the Tower. This was the homest
Stroke made at the King's Ruin; and, more
than any Thing before, ripened the *Revolution*:
But till the Grand Opportunity arrived they

were resolved not to be wanting on their Part. The having 3500 *Irish* (who must needs be *Catholick* because they were *Irish*) and not 500 *Scots* and *English* Catholicks in the whole Army besides, was a good Handle to improve the Notion of *establishing Popery by Force of Arms*. This, among other Reports, coming to the King's Ear, in *August* 1688. at the Camp on *Hounslow-Heath*, he made an unhappy Step towards his Ruin; for he order'd the Earl of *Dumbarton* to send for one of the Field-Officers of every Regiment that were *Catholick*, and the Majors of the Regiment, wherein neither Colonel nor Lieutenant-Colonel were *Catholicks*, to give him a List of all the Officers in their Regiment that were *Roman Catholicks*: Which they did. The Number proved very inconsiderable; for in the Duke of St. *Alban's* (which had the most) there was but one Lieutenant, one Quarter-Master, and Thirteen Troopers, that were *Catholicks*. This Order prov'd of Fatal Consequence, and was a very great Furtherance of the Business of Associating Officers, who daily and openly in the Camp aggravated it with all the Rancour and Malice imaginable; affirming with Vollies of Oaths, it was in order to turn out all *Protestant* Officers and Soldiers in the Army, and to have none but *Catholicks* in Military Employments; and that in order thereunto, the *Irish* Regiments were sent for hither,

hither, and the *English* would be [illegible] at ſeveral Times, and be Reform'd in *Ireland*, and not a *Proteſtant* left in them. This was ſo far credited, that it brought over many to their Party. Lieutenant-Colonel *L---on*, who commanded the Duke of St. *Alban's* Regiment, being deeply concern'd in the Aſſociation, was very diligent to aggravate the aforeſaid Order, with all the Bitterneſs he could, to moſt of the Officers and Soldiers of the Regiment, Generally expreſſing it under theſe Heads. *That in a ſhort Time the King would not leave a* Proteſtant *Officer or Soldier in the Army. That he had enter'd into a cloſe League with* France, *to have all the* Proteſtants *Throats cut in* England, *and that the P. of* O---- *had given a* Valet de Chambre *to the King of* France 30000 *Piſtoles to pick his Pocket of the Original Inſtrument; which he did, who brought it to the Prince, and it was all of King* James's *own Writing. That the P. of* O--- *had his own Taylor, that was a* Papiſt, *and his Boy in Cuſtody, that was hired by King* James *to Poiſon the P. of* O---'s *Waiſtcoat, which was diſcovered by the Boy, that very Morning the Prince was to have worn it, and the Maſter alſo confeſs'd the ſame. That King* James, *ſo ſoon as the Army was Model'd to his Purpoſe, would have* Maſs *ſaid in every Church in* England *and* Scotland, *and he, that was not a thorough* Papiſt, *ſhould be Hang'd, Burn'd,*

Gentleman. (Considering the Obligations this Gentleman had above many others to the King's Bounty, he ought to have been silent; for the King made him Lieutenant-Colonel, and Twice discharg'd his Debts, under which he was very uneasy.] With these, and such like Stories, he wheedled several Officers into his Design of Deserting; and further, to effect what was design'd, he introduc'd them into the Company of the *Treason-Club*, (as it was commonly call'd) at the *Rose-Tavern* in *Covent-Garden*; where they frequently met to consult with several of the Nobility, and Gentlemen of the Army. And it was in that House, that the Desertion of that Regiment entire was resolv'd on. The Duke of G----n likewise on Board the Fleet, used the same Arguments and Stories to debauch, and wheedle the Officers and Seamen to desert the King, and Care was taken by their Party, to do the same at *Wapping* and all Seafaring Places. So that now all Things being ready, nothing was wanting but the P. of O--- to give the Finishing Stroke.

But whilst the Earl of *S----d* hugg'd himself in his prosperous Treachery, an unexpected Accident surpriz'd him; which, had it been manag'd with more Privacy and Caution, had, tho' late, given the King an Opportunity of Revenging his Perfidy, and the Nation the Satisfaction of seeing his Apostacy punish'd, as

it defer'd. There was a Person whose Name was *Hugh Wickstead*; a Man well Educated and accomplished with all the Qualifications becoming a Gentleman, whose Occasions or Curiosity leading him to *Holland*, in the Year 1688. he there, by his ingenious and pleasant Conversation, had so insinuated himself into the Secrets of the Court at the *Hague*, that he soon learnt the whole Intrigue of the intended Invasion, and who were the Managers there and in *England*. Upon which he hastes back to *England*, and directly applies himself to the King; in whose Presence he charges my Lord *S----d* with the Knowledge of the Intrigue, affirming, him to be a Traytor, and that he had from Time to Time betray'd the King's Council to the P. of *O----*, and turn'd *Catholick* for no other End but to abuse him. The King was surpriz'd at the Bluntness of the Discovery, telling him the Danger he expos'd himself to, in aspersing a Man of my Lord *S----d*'s Quality, and one in whom he had much Reason to confide. But *Wickstead* no way discouraged at this, confidently persisted in his Accusation, and offered to engage his Life upon the Proof he could bring of what he asserted, desiring to be confronted with the Earl. He was dismiss'd, with Order to appear next Morning; but either that Night or next Morning he was taken into Custody by *Strut* the Messenger, where, understanding how the

King

King was manag'd and overruled by the Earl, he made his Escape; upon which there was an Advertisement in the *Gazette*, with a Reward of Twenty Pounds for apprehending him. See *Gazette*, *October* 25. 1688. But he retir'd to a Relation's in *Essex*, where he lay conceal'd till the P. of *O*--- Landed, and finding how Things were likely to go, he came to Town a little before the King went off, on whom he waited, and was kindly received by him. The King's Eyes were then too late opened, for my Lord *S*----*d* was retir'd, and he found all that *Wickstead* affirm'd to be too true. Soon after *Wickstead* found Means to follow the King into *France*, where he dy'd quickly after the *Revolution*.

And now this unhappy Prince being brought to the lowest Ebb of Fortune, deserted by his Friends, and even his Person insulted by the vilest and meanest of his Subjects, he could not expect Security longer here, and therefore proposes to take Sanctuary in *France*, where he soon arrived, and was received with all the Marks of Friendship and Esteem from that Prince. Thus King *James*, by consulting his Interest too little, and his Religion too much, soon brought his Reign to an End, which had the most auspicious and promising Beginning; and which nothing but so black and dark a Design, as this of the *Roman Con-*

clave,

clave, could have obscured. For as to the King's being a *Roman Catholick*, it was no Objection to his Friends, his Natural Candour and Ingenuous Temper was their Security; and he might (if well advised) have been as Great, or Greater by being a *Catholick*, than if he had been a *Protestant*. And for Confirmation of this Truth, I refer to the Behaviour of that Parliament towards him, when Duke of *York*, (notwithstanding the crafty malicious Endeavours of that Time to the contrary) how they refus'd the Bill of *Exclusion*, brought against him on the Account of Religion; how they settled him in the Throne with that Reverence, that Security, that Joy in all his Subjects, as never King met with more. How firmly they stood by him in that early Rebellion of the Duke of *Monmouth*; how the first Parliament of his Time, laying aside their Apprehensions of *Popery*, unanimously settled a greater Revenue upon him, than any of his Predecessors had during Life; and how far, in the Opinion of wise Men, they were from being prejudiced by his Religion. And on the King's Side, it was always allow'd by unbyas's'd People, and cannot be deny'd by the most Prejudic'd, that he had the publick Vertues of a King, and the private ones of a Gentleman: That his Courage, Constancy, Justice, Liberality and Frugality, in their due Places, fitted him more properly for the Government

of

all England, than any King perhaps, who govern'd it before himself; and, however he might be deceived, he generally aim'd Laboriously at the Good and Glory of the Nation. But wherever the Fault lay, (call it Fault or Misfortune of the King or People) the Matter of Fact was plain, and the Corruption of the People's Minds, like a sudden and furious Gangrene, spread and diffus'd so swiftly throughout the whole Kingdom, that the People changed from the best to the worst Opinions in the World of the King, and prov'd the Citizens in the Parable, who sent their absent Lord Word, *We will not have this Man to Reign over us*; nor was it possible at that Time, for all the Wisdom of Man, to stop that rapid Torrent. I have only this to say of this unfortunate Prince, (and which all Men must allow that ever had any Affection for him, that was their Natural and Lawful Sovereign) That, as Kings are more expos'd than other Men to the Delusions of disguised Craft, which is always very active and importunate in imposing on them; King *James*'s Fault and Misfortune was, hearkening too much to Intreaguing Priests at one Ear, and to misguiding Ministers at the other; who under Pretence of promoting a Religion, in which he was zealous, laboured to render him odious, that they might make the very *Protestants* themselves the greatest Instruments of supporting and introducing

Popery.

Popery. This will appear more plainly, when we come to enquire into the Advantage it hath obtain'd by the *Revolution*, and the *Glorious Reformation*, which was ſtifled by it in the *Gallican* Church. But to return.

THE Diſtemper of the Nation was now come to a Criſis, and the P. of O---y whoſe Arrival in Town was moſt impatiently expected, was look'd upon to be the only Means pitch'd upon by Fate and the People, to interpoſe in this critical Juncture, and reconcile all Things. And now, the King having withdrawn himſelf, was the Time, when every one expected the popular Fury ſhould have exerted itſelf to the outmoſt againſt *Popery* and *Papiſts*; and indeed, to cover the main Deſign, ſome Severity was abſolutely neceſſary in the Beginning, to get the Affections of the People, and to perſuade them into a Belief of the Prince's coming over to ſuppreſs and root out *Popery*. Accordingly the Mob began with the Maſs-houſes in and about Town, inſulting ſome *Catholick* Noblemen's Houſes, and threatning others; but the greateſt Blind of all, was the Plundering and Rifling of *Don Ronquilo*, the *Spaniſh* Ambaſſador's Houſe in *Wild-ſtreet*, where indeed there was no Rudeneſs and Incivility left unattempted that the Mob could be guilty of. However he was even with the Nation upon his Death, for his Body lies

mortgaged in *Westminster-Abbey* for 40000 *Lib.* which his Master never thought worth the redeeming. This *Ronquilo* was one of the most useful instruments of any Foreign Minister, in bringing the *Revolution* about, and very serviceable in confirming it; notwithstanding his whining Remonstrance of Sincerity to the contrary, and his pretended Zeal for the King's Interest; and was the last Ambassador that Recogniz'd the P. of *O*---- as King of *England*. But we shall have Occasion to mention this Gentleman hereafter, so let him rest for the present. And now, lest the Design should droop, and the People cool, and begin to think, it was necessary to keep up the Ferment with something that carried a Face of Horrour, that the People thereby might set the greater Esteem upon their Deliverer. In order to which, one Mr. *Speak*, Famous for the pretended Discovery of the Earl of *Essex*'s Murder, having travell'd *England* throughout, and knowing most Country Gentlemen and the Places of their Abode, with the Assistance of Marshal *Schomberg*, projected the sham *Irish* Massacre. They had contriv'd it so, that the Letters they sent came to hand the very same Day to all Parts of *England*. (I had almost said the same Hour.) This spread so universal a Horrour in all Places, that nothing but a real Massacre would have exceeded the dreadful Apprehension People labour'd under. A Gentleman

that

that had Relation to the Treasury since the *Revolution* received the Account, and to more than one, has declared that Marshal *Schomberg* brought it in, and that it amounted to near 6000. And tho' all People were convinc'd, that it was a sham Alarm, yet so great was the Delusion, that this Stratagem had its Effect of making the Prince and his Army more welcome. And tho' there might be some discerning Heads, which could see into these publick Falsities, it had been very unsafe for them to have spoken their Mind, for they had run the Hazard of a real Massacre themselves: For the Polititians of that Time had so prepossess'd and prejudic'd the Minds of People, and wrought them up to so high a Ferment of blind brutal Rage, that Truth durst not shew its Face.

And here, any Body would naturally enquire what became of all those Engines and Contrivers of the poor King's Misfortune and Ruin. These, tho' at the Time, useful to the Main Design, were highly obnoxious to the Fury of the People; who, as they were ignorant of the Parts they acted, would have made them sensible of a severe Resentment, This they were aware of, and no doubt, but Provision was made accordingly for their Security and Escape. [I will not affirm, whether in St. *Martine's*, or elsewhere, the Earl of

[illegible] Tunes by printed'd; but a [illegible] Gentleman, [illegible] awkwardly un[illegible] High Post in the Church, can inform the Reader, that (false and perfidious as he was to his God and King) he was a very grateful Guest to him, in putting a Mitre upon so unworthy a Head, and a Crosier into so clumsy a Hand.] Count *Dada* escap'd without the least Enquiry; Father *Petre*, who, at the King's Expence, had vastly enrich'd himself, got off unsuspected, and carried with him so much Gold, as an eminent Banker in *Lombard-Street* now living, got Fifteen Hundred Pounds by changing his Silver into Guineas.

THESE Incendiaries being likewise withdrawn, the P. of *O*---- is importun'd to take the Government upon him, and afterwards the whole Kingdom; which he was no sooner possess'd of, but he began to make good the Engagements he lay under to his Confederates: And the first Step he made towards this, was the establishing a *Toleration* by Act of Parliament, which King *James* was not able to compass with all his Interest or Power. This was by the P. of *O*---- in his Declaration Par. 15. charg'd upon King *James* as a Crime; where he says, *The evil Counsellers endeavour'd, under the specious Pretence of Liberty of Conscience, to sow Divisions between those of the Church of* England *and the* Dissenters; *the Design being*

laid no more Restraint, than was enough to preserve themselves from Popery, and to throw them into mutual Quarrels; that so by these Means some Advantages might be given to them to bring about their Designs. Let the World judge, who hath promoted Divisions in the Church of *England* most, King *James*, by granting a *Toleration* by Proclamation only, which could be but *pro tempore*, or King *W.* who has established it by Act of Parliament for ever? But this is like the rest of his specious Pretences for defending and preserving the Church of *England*. And if we look into *Scotland*, we may there see the sad Havock he made in that poor Church, by Rooting up an *Episcopacy*, settled by many Acts of Convocation and Parliament; not only depriving the Clergy of their Livelihood and Subsistence, but driving and scattering them, with their Wives and Children, in a severe cold Season, like Sheep upon the Mountains. This was no Persecution! This was defending and maintaining an established Church. So was the Butchering of a Tribe of People, as that of *Glencoe*, in cold Blood, no Murder, but a preserving of the Lives and Liberties of the Subjects! This barbarous Fact was by his own positive Orders, the Instructions being not only sign'd, but (which is very unusual) counter-sign'd by himself. And yet this same Tender-hearted Gentleman was so squeamish, when

he

came to that Part of the *Scots* Coronation-Oath, *We will be careful to root out Heretick*s, that he declared, *He did not mean by these Words, that he was under any Obligation to become a Perſecutor.* And yet as ſqueamiſh as he was, he would have carried Fire and Sword among the *Highland Clans*, if he had not been diſſuaded by the Duke of *L--ds* (then Marquis of *C-----n*) who told him, *Such Methods would ſound harſhly in the Ears of a People governed by Laws.*

As to his Proceedings in *England* hitherto, as to Church Affairs, it cannot be ſaid, he has made one falſe Step in the Intereſt he was engaged; but that he effectually ruin'd one National Church, and ſtruck as deep at the Foundation of the other, as the preſent Opportunity would let him. Let us now look abroad a little, and ſee how far he has Anſwered the Engagements he lay under in Propagating the Pope's Supremacy. In the firſt Article of the Reſolution of the Princes, Allies, and Confederates, which was taken in the Aſſembly at the *Hague*, *February* 1691. Having reſolved to make a Deſcent into *France*, *&c.* they take a ſolemn Oath, *That they will never make Peace with* Lewis XIV. *till he has made Reparation to the Holy-See, for whatſoever he has acted againſt it, and till he has annull'd and made void all thoſe infamous Proceedings againſt*

against the Holy Father Innocent XI. This was Translated out of *French* into *English*, and Printed here. These *Infamous Proceedings* were the Decrees of the *Gallican* Bishops and Clergy above-told, and the *French* King's Appealing from the Tyranny of *Rome* to a General Council; and other Noble Steps, which he made towards a Thorough Reformation in that Kingdom. Which, how can any *sincere Protestant* call *Infamous?* And how can we bear to have them so called, when the same Infamy must necessarily be fixed (and with more inglorious Circumstances) upon the Reformation in *England?* Or why should we set our Hand to re-establish that Authority, where, by the Providence of God, it hath been shaken off? And this King *W*---- expresly engaged himself to do, in the Fourth Article of his League with the Emperor and King of *Spain*; wherein he promises, *That no Peace be begun, before all Things in Ecclesiastick be restored in their former State.* This is in the Abstract of the Foreign Leagues, which was given into the House of Commons; and more at large again affirm'd in King *W*----'s Letter since that to the Emperor.

And now let us see how far these Engagements have been made good. As to *France*, that King, upon the Prospect of so many Kingdoms and States united against him,

and

[illegible] Instructions might [illegible] by [illegible] Bishopricks remaining means, for [illegible] of the Popes Preposition, to secure [illegible] at home when he had so many Enemies [illegible]ad, found himself obliged, at least for the present, to let fall the Contest with the Pope concerning his Supremacy, especially while *England* sets its Shoulders to support it, and to [illegible] the new Presconiz'd Bishops to renounce the aboveſaid Four Propoſitions, which were [illegible]blished in their National Synod, 1682. By [illegible] Means that hopeful Reformation, thus happily begun in *France*, was ſtifled in its Birth, as [illegible] for this Age. And if we look at home, we ſhall find no leſs ſad Effects of it here; and that, as he had begun with ſettling Epiſcopacy by Act of Parliament in *England*, and rooting up *Epiſcopacy* in *Scotland*, he continued true to his Engagement ſtill. For tho' he could not at once deſtroy *Epiſcopacy* in *England* as he had done in *Scotland*, yet he divided it (the next Step to its Deſtruction) by the open and flagrant Schiſm, depriving, by a [illegible] Authority, an Archbiſhop and ſeveral Biſhops. This was a Point, which all the Arts of the Court of *Rome* could never bring to paſs ſince the Reformation; and by the unlimited Toleration, and the open Countenance of Diſſenters, he let in ſuch an Inundation of Latitudinarians, that the Church ſeem'd

to

[illegible] Dissenters were, by a new Regulation, excluded in all Offices from Secretaries of State to the Lieutenancy of *London*, to the Justices of the Peace, and Officers of the Militia throughout all *England*; and those of the Church of *England* barefacedly turn'd out. This the wiser Sort saw was driving from the Beginning of the Revolution, and that it was concerted before it, but after, it was own'd above-board.

Nor were the Sectaries and Dissenters the only Persons indulg'd; the Priests of the Church of *Rome* took a greater Liberty than ever, and made more Proselytes than in any Reign before, since the Reformation. Indeed in King *Charles* II's Time they skulk'd here, and several of them were hang'd upon the Old Statute for being Priests, and found within this Kingdom, without any other Crime laid to their Charge. But at this Time, they not only freely Traffick'd in *England*, but appeared at Court: And tho' it was Treason for them, according to our Law, to be in *England*, they not only demanded their Indemnity, the Protection of the Government (and had it allow'd too) by vertue of the Secret Articles between the *Emperor*, the King of *Spain*, and King *W----*. There never was a more notorious Instance of Favour to that Party than

[illegible] in September Sessions 1692. to [illegible] and Thursby, Two Popish Friars, who were indicted for the Murder of a Coffee-[illegible] in *Holborn*, after having debauch'd his [illegible]fe in her Religion, and he was jealous otherwise. They had their Pardon secretly assured them, in case of the worst, but for the Scandal's sake it was thought best to have them acquitted, if possibly, at their Trial; which was managed with that Care and Tenderness of them, that surprised all who were then in the Court. [illegible] Coffee-man's Wife was admitted as an Evidence for the Friars, which, by the Judge's kind and prudent Charge to the Jury, were acquitted; and, (which was a Favour never shewn to any before or since) all Account of their Trial, or so much as the Mention of their Names was left out of the Sessions Paper, which is Printed by Authority. And indeed those that heard the Trial, said, *It ought to be concealed as much for the Credit of the Court as of the Friars.*

WHAT Numbers of Priests have been taken up and imprison'd by Proclamation? And notwithstanding the severe Acts against Priests coming into *England*, to this Day unrepeal'd, they were always Bail'd and Discharged, they went to Mass publickly in *London* every Day, in several Places, without the least Notice being taken of them. And if any Constable or Informer

Informer gave them any Trouble or Molestation, they were sure to meet with a severe Reproof, or see themselves baffled and disappointed in the Execution of their Office. This Method indeed made good an usual Expression of King *W*----, when any Offers were made about Controversial Points with the *Papists*; which was, *That he came not to Divide, but Unite.* Undoubtedly he spoke his Mind; which his Practice prov'd.

And now the Earl of *S*----*d* having a long Time lien hid, was allow'd to appear. His Apostacy was forgotten, and he, with as much Assurance as ever, came to Court. He had merited much from the P. of *O*----, and King *W*---- was bound in Honour to reward him. And if we consider the inward Confidence, he was admitted into with him, the vast Sums he obtained, the Removal of the Earl of *D*---*t* from the Chamberlainship in order to promote him to it, (tho' so many of the Nobility were disgusted at it, and abhorr'd this execrable *Judas*, that King *W*---- was obliged in Prudence to lay by the Thoughts of a publick Promotion of him) and many other Favours which he continually received, are plain Evidences, as well as they are thankful Remembrances and Recompences of the Counsels, which, in Favour of the P. of *O*---'s Designs, he gave to his Master King *James*.

I [illegible] it a [illegible] Task to any Man to prove this pious Earl's Recantation for deserting the Church of *England*; and till then, I [illegible] in common Sense and Reason, we [illegible] suppose he ever return'd to her again. Much Good do their Church with such hopeful Proselytes.

But Instances are endless. There is no *Roman Catholick* can deny, and many of them have confess'd, that (barring only some outward Expressions, which were of no real Consequence) they enjoy as much Liberty, Indulgence, and Encouragement in the free Exercise of Religion, as while King *James* was here. They lost nothing by the Change, but some Honour and Trappings. Their Bishops have made more numerous Consecrations, and have made many more Proselytes than in all King *James*'s Reign. And in *Ireland* they were set up higher than ever. Our Parliament was filled with Complaints of the *Protestants* there, for the excessive and partial Favours shewn to the *Papists* in that Kingdom. The First Article of *Limrick* grants in these Words. *The Roman Catholicks in this Kingdom shall enjoy the same Privilege, in the Exercise of their Religion, &c. as they did in the Reign of King Charles* II. *And their Majesties, as soon as their Affairs will permit them to summon a Parliament in this Kingdom, will endeavour to procure*

the

the said Roman Catholicks *such further Security in that Particular, as may preserve them from any Disturbance upon the Account of their said Religion.* King *Charles* II. was accused as being a Favourer of *Popery*, for the Liberty granted to the *Irish Papists*. Here the very same is granted them. King *James* II. desired the *Penal Laws* to be taken off by the Act of Parliament, so that the *Roman Catholicks* might be preserved from any Disturbance upon the Account of their Religion. Here the very same is promised them. Thus both at home and abroad, thro' *England*, *Scotland*, *France* and *Ireland*, *Popery* hath gained Ground by this *Revolution*. The Papal Supremacy re-established in *France*, *Episcopacy* abolished in *Scotland*, divided in *England*, and a mere Cypher in *Ireland*.

It cannot but be a most melancholy Thought to any Man, who professes any Regard for the Church of *England*, to think that her Members should join with the Church of *Rome* to introduce it, where its Exorbitant Power had been thrown out, and for many Years vigorously oppos'd a Re-entrance. Since the Reformation from *Rome*, we managed a most inveterate and irreconcilable War: Blood, Treachery, Idolatry, on the one Side; Heresy and Apostacy on the other, have been the Terms we could afford one another. These

were

were the Sentiments of *Protestants* formerly. The *Papists* were look'd upon as *Canaanites*, Antichristians, no League to be made with them: What Concord between *Christ* and *Belial*? This was the Language, and a Multitude of Texts of Scripture were wont to be apply'd. But alas! the Case was alter'd, when we came to join in a close Confederacy with *Rome* (under a Pretence) against *Rome*. Not against a *Heathen* King; but one, tho' a *Roman Catholick*, yet the least so of any Prince of that Communion, and had been less so, if we had not stept in and prevented him; and against whom the chief Quarrel was, That tho' not totally an Apostate, yet he had been a Deserter, and publickly had disputed that Plenitude of Supremacy, which was submitted to by other *Roman Catholick* Princes, who were join'd (and we with them) to reduce him to that thorough Obedience to their common Father the *Pope*, from which he was in a great Measure fall'n.

But to come somewhat closer yet, to the great Progress and Advancement *Popery* has gain'd by the *Revolution*, there is one Proof beyond Contradiction or Dispute, and so publick, that all *Europe* rung of it, except that Part of it that was most concern'd. The *Papists* never pretended that King *Charles* I. or King *Charles* II. were of their Religion in their

their Lifetime; yet how easy was it swallowed that they were both *Roman Catholicks*. But the *Papists* do generally (especially abroad) own that King *W*---- was a *Roman Catholick*; and yet we will not hear of it! They pleaded for his Title to the Crown against King *James*, and a final Resolution was sent from *Rome*, directed to the *Roman Catholicks* of *England*, and subscribed by several of their most eminent Professors, perswading them of the Lawfulness of taking the Oaths to King *W*---- and Queen *M*----.

THERE is another likewise of the same Piece with that which came from *Rome*, and was handed about to convince several *Catholicks*, who retain'd their Loyalty, and would not easily be brought off. There was another likewise procured at the Instance of *Don Ronquilo* the late *Spanish* Ambassador, from the University of *Salamanca* in *Spain*, (where *Titus Oats* never took the Degree of Doctor) to the same Purpose; which I did not see, but his Secretary, whom I knew, told it, and, I think, shew'd it to a Friend now alive. Nor can we well suppose, that they can be of any other Opinion: For, would they not avow his Right, whom they had set up? It is plain, that all the Confederates did own and acknowledge him. And how could they

[illegible] if it was unlawful to swear to him, whom they acknowledged to be rightful King? when an Army of *Papists* attended to fight for him against King *James*, with their Priests and Confessors, who gave them Absolution *permissu superiorum*, which they could not have done, if they had not thought the Cause to be just; or would have been censured, if they had done it without Leave of their Superiors. I think, the Design of that Confederacy to promote the Interest of the Church of *Rome*, cannot come within the Verge of Scruple or Suspicion; if we consider the Figure King *W---* made in the Confederacy, and his Inveteracy against the *French* King; and add to that the Bigotry of the Emperor, and the inflexible Temper of the *Spaniards*, as to Matters of Religion; and it is not to be conceived how they should enter into a Negotiation of this Nature with the P. of *O---*, without an Assurance of his coming over to their Perswasion, and Resolution of promoting the *Roman Catholick* Interest in these Kingdoms. Neither is it reasonable to suppose, they would contribute their Assistance to remove a Prince of their own Principles, tho' with a grand Prospect of advancing their Civil Interests, to the Hazard of impairing their Religion to make Way for an Heretical Prince. Besides, how can we imagine they would ever communicate such a Secret to him, if they were

not

not first sure of him, or could be sure of him without such an Engagement. The sole Refusal, or Discovery of it, would have infallibly prevented all their Designs, brought an indelible Dishonour and Scandal upon their Religion, as well as their Persons, and provoked King *James* and the *French* King to take the utmost Vengeance upon them (as in Conjunction they were sufficiently powerful to do) and made them justly odious to all the rest of the Christian World, of whatever Perswasion. Yet all this Demonstration was no Argument against this Popishly assisted and affected Prince; nor all that he did openly, and in the Sight of the whole World, to the Destruction of *Episcopacy*, and abetting of the Pope's Supremacy: Tho' the Thousandth Part of it was sufficient to possess the Nation against King *Charles* I. and II. who supported *Episcopacy*, and had no *Popish* Confederates or Armies.

CONSONANT to the Authorities for *Catholicks* taking the Oaths, there was a famous Instance of Father *Corker* in the late Reign, a Man, whose Character has been remarkably known in former Reigns. This very Priest being taken up and brought into Court, was tendred the Oaths, which were likewise at the same Time tendred to an *Irish* Clergy-man, that was a *Nonjuror*. Father *Corker* never

ſcrupled them, but the *Nonjuror* did; which ſo ſurpriz'd a young Gentleman that was preſent, and a *Catholick* too, that he went out of the Court, with the greateſt Horrour and Deteſtation of ſuch a Practice in a Prieſt of the Church of *Rome*.

It ought not to be forgotten, how in the laſt Reign, when P. *Heſs d' A---dt* courted the K--- of *S---n* for the Government of *Catalonia*, that Prince would not admit him becauſe he was an Heretick; and King *W*---- was forc'd to labour hard to perſuade him to reconcile himſelf to the Church of *Rome*; which was no ſooner done, but he was inveſted with the foreſaid Command.

But as the Caſe of King *James* was a moſt palpable Evidence of the Unnaturalneſs of the Church of *Rome* to one of her moſt devout and zealous Sons, becauſe he would not go all Lengths which ſhe pointed out; and that he was laid aſide to make Room for one that would: Therefore we may juſtly conclude, that ſince Crown'd Heads could not eſcape her ſevere Cenſure and Reſentment, Inferior *Catholicks* might expect no better Treatment. And of this there remains a ſad and deplorable Inſtance, in Five of the Six unhappy Gentlemen, who have been confin'd in *Newgate* near Ten Years. They were committed

mitted upon the bare Information of *G---e H--ts*, and tho' they often made Application for Trial, Diſcharge or Bail, were ſtill continu'd from Year to Year, without any Benefit of the Law. Their being *Catholicks* had been no Objection to them, if they had relinquiſh'd the Intereſt of their Prince, whom they thought they were oblig'd in Honour and Religion to ſerve, but their ſtubborn obſtinate Loyalty was their Fault. Major *B---dy*, one of this unhappy Number, was a particular Inſtance of King *W---m*'s Severity: He had ſerv'd under the Prince of *Orange* 15 Years in *Flanders* and the *Low-Countries*, with much Honour and Reputation; he was perſonally known to the Prince, and as much reſpected by him as an *Engliſhman* could expect: But when King *James* ſent for his Troops from *Holland*, the Major, as he thought himſelf in Duty bound, quitted the Service of the *States*, receiving a very cold Farewel from the Prince, when he took his Leave of him. He rather choſe to obey his King under any Circumſtances, than ſtay in a Service, where he had all the Moral Aſſurance and Proſpect of advancing his Fortune, which he thought he could not do without Violence to his Duty and Honour. However, after the Reduction of *Ireland*, theſe Gentlemen thought they might with Security ſtay in their Native Country, according to the Treaty of *Limrick*, tho' they had born Arms

under that Name against King *William*. But the *Assassination-Plot* breaking out, it was a fit Opportunity to secure them, and tho' they were all of them Strangers to any Discoverer of that Plot, and were never confronted by any one of them, or charg'd with the Knowledge of it, they were committed, and have endured a long and severe Imprisonment. Far be it from me to offer any Thing here, that might seem to challenge the Justice of the Nation; but I believe it worth while, for any Man to consider the Prudence and Care of our Fore-fathers, to preserve that valuable Jewel, call'd, *Liberty*.

I. It is commonly said, That Three Things are Favoured in our Common Law; *Life*, *Liberty*, *Dowery*. *Cok. Littl.* 124. *B.*

II. *IMPIUS & crudelis judicandus, qui Libertati non favet*: Angliæ *Leges in omni casu Libertati dant favorem*. The Laws of *England* in all Cases shew Respect to Liberty. Fortescue *de Laudibus* Angliæ *Legum*, *Cap.* 42.

III. The Liberty of a Freeman is so much favoured in Law, as there is ever a benign Interpretation made for the Benefit thereof. *Cok.* 2. *Inst.* 115.

IV. The Law of *England*, is a Law of Mercy. *Lex* Angliæ *est Lex Misericordiæ*; For Three Causes,

1. *That the Innocent shall not be wasted and worn by long Imprisonment; but, as by the Stat.*

Stat. of Glocester, C. 9. or Stat. 6. Ed. 1. C. 9. and by Magna Charta, C. 29. and 26. *Speedily come to Trial.*

2. *That Prisoners for Criminal Causes, when they be brought to their Trial, be humanely dealt with.*

3. *The Judge ought to exhort the Prisoner to answer without Fear, and that Justice shall be administred to him.* Coke in his Comment *on the* Stat. *of* Gloc. 19. *his* 2. Inst. Fol. 315, 316.

BUT the Parliament made several Acts to continue the Gentlemen longer, and I do not dispute their Authority; but hope Hints of *Mercy* may be thought worthy Consideration: and when that Part of the *Litany* is read, which recommends Prisoners to the Mercy of GOD, it may not be an Offence to offer it to the Consideration of Man. I hope the Charitable Reader will excuse this Digression, which I think is not a great Way wide of our Design.

I know it has been Industriously urged by several Catholicks, as improbable that *King W---* should be of their Church, because he Communicated with the Church of *England*. To this I Answer, that Dispensations have been allowed to Inferiour Catholicks, much more than to Kings and Princes, to disguise themselves under any shape whatever, necessary to carry on their Designs. And for the

Truth

Truth of this, I appeal to the Practice of the Catholicks, in all Times since the Reformation; but especially in the Reign and Troubles of King *Charles* I. None were so great Promoters, as the Catholicks, both Clergy and Laity, of the Misunderstandings between that King and his Parliament; none more active in Arms to oppose him than they, and none so instrumental as they, in bringing the best of Kings to the worst of Ends. See Sir. *William Boswel*, and Bishop *Bramhall*'s Letters in the *Appendix*.

But to make an End. Whether King *W*---- be reconcil'd to the Church of *Rome*, or not; or whether in Jest or Earnest: Whether he cheated them, or they him; it is plain and apparent, that the poor Church of *England* was cheated between them; and that he carried on their Work as industriously, and more effectually, than any the most bigotted *Papist* of them all could. But upon Recollection of all the forementioned Passages, I believe no Man will allow him to be of any other Interest than that which he acted for, which is evidently plain for that of the Church of *Rome*. Can we believe, that the *Pope* and a *Popish Confederacy* could, in Earnest, intend the Establishment of the Church of *England*, from which they all were strict Separatists? Or that a Prince at the best, supposed to be a *Calvinist* by those that knew not the grand Secret,

Secret, ſent by the Pope with a Popiſh Army, came over to *England* to ſupport *Epiſcopacy*? I cannot think, at this Time of Day, any one is ſo blind or beſotted to give the leaſt Credit to it. Beſides, we never ſo much as heard any Mention of *England*, or the *Proteſtant Religion*, in any of their Articles or Reſolutions; but to pluck down the Exorbitant Power of *France*, to defend Holy Church and See, and reduce that Rebel Prince to his Obedience to Holy Father the Pope. Theſe Things were rung in our Ears, and was the ſole Aim of this Holy War; tho' the Preſervation of the Church of *England* was the Pretence, and the Liberties and Properties of the People the Cloak for it.

BUT there was ſtill one Thing which proved the Diſlike, or rather Hatred of King *W*---- to the Church of *England*, and that was the promoting ſo many known Enemies to it, I might ſay even in the very Church; for who can think an Encourager and Favourer of *Independency* and *Presbytery*, will ever prove a Canonical Dean or an Orthodox Biſhop? And yet ſuch he dignify'd. The Liturgy of of our Church, not without great Struggling, narrowly eſcap'd ſome of their *Vultur-Claws*; They long'd to be Clipping and Shaping it according to their old *Directory Order*, with which they were beſt acquainted. Had theſe Church Coblers once got it in their Power,

they

[illegible] have ſtil'ned her Ceremonies and Diſcipline, and made her walk in their own Upright Manner: All Religious Harmony had been baniſh'd, and theſe *Godly Hectors*, who put on the *Sheep's Cloathing* for a Cloak, would have Reform'd at Will, expell'd Regularity and Order, and ſuffered no Body to be Civil to God Almighty. But Providence interpos'd, juſt as their *Ravenous Talons* were ready to graſp the Sacred Prey, and prevented that Inundation of Sacrilege and Impiety, which had once before overrun this Church and Nation. They ran bluntly at their Prey at firſt, expecting no Oppoſition in the Hurry and Change of the Government; but finding a Vigorous Reſiſtance they turn'd Tail, and changed the Note of their Pretences. No vigorous Attack or Deſign, no Heat or Fury now is own'd in open View, but under the Mask of *Moderation* all the Miſchief imaginable is intended. Thus in them is Fury, Zeal, and Indifferency Moderation. May that Providence which hath hitherto preſerv'd her, make her worthy its Protection, and ſtill keep her from thoſe *Wolves in Sheep's Cloathing*, who are ſtill ſeeking to devour her.

APPENDIX.

A LETTER from Sir WILLIAM BOSWEL, to the most Reverend WILLIAM LAUD late Archbishop of CANTERBURY, remaining with Sir ROBERT COTTON's Papers.

Most Reverend,

AS I am here employ'd by Our Sovereign Lord the King, your Grace can testify, that I have left no Stone unturn'd for his Majesty's Advancement; neither can I omit (whenever I meet with Treacheries or Conspiracies against the Church and State of *England*) the sending your Grace an Account in general. I fear Matters will not answer your Expectations, if your Grace do but seriously weigh them with Deliberation. For, be you assured, the *Romish Clergy* have gull'd the misled Party of our *English* Nation, and that under a Puritanical Dress! For which the several Fraternities of that Church have lately received Indulgence from the See of *Rome* and Council of Cardinals, to Educate

ſeveral of the young Fry of the Church of *Rome*, who be Natives of his Majeſty's Realms and Dominions, and inſtruct them in all Manner of Principles and Tenents contrary to the Epiſcopacy of the Church of *England*.

THERE be in the Town of the *Hague*, to my certain Knowledge, Two dangerous Impoſtors, of whom I have given Notice to the Prince of *Orange*, who have large Indulgences granted them, and known to be of the Church of *Rome*, altho' they ſeem to be Puritans, and do converſe with ſeveral of our *Engliſh* Factors. The one *James Murray* a *Scotſman*, and the other *John Napper* a *Yorkſhire*-Blade. The main Drift of their Intention, is to pull down the *Engliſh Epiſcopacy*, as being the chief Support of the Imperial Crown of our Nation: For which Purpoſe, above 60 *Romiſh* Clergymen are gone, within theſe Two Years, out of the Monaſteries of the *French* King's Dominions, to preach up the *Scots* Covenant, and Mr *Knox* his Preſcriptions and Rules within that *Kirk*, and to ſpread the ſame about the *Northern Coaſts* of *England*. Let therefore his Majeſty have an Inkling of theſe Crotchets, that he might be perſuaded, whenever Matters of the *Church* come before you, to refer them to your Grace, and the *Epiſcopal Party* of the Realm: For there be great Preparations making already

against the *Liturgy and Ceremonies of the Church of* England; and all evil Contrivances here and in *France*, and in other Protestant Holdings, to make your Grace and the *Episcopacy* odious to the *Reform'd Protestants* abroad: It has wrought so much on divers of the Foreign Ministers of the Protestants, that they esteem our *Clergy* little better than *Popish*. The main Things that they hit in our Teeth are, *Our Bishops to be called Lords*; *The Service of the Church*; *The Cross in Baptism*; *Confirmation*; *Bowing at the Name of* Jesus; *The Communion Table placed Altar-ways*; *our Manner of Consecrations*; and several other Matters which be of late buzz'd into Heads of the Foreign Clergy, to make our Grievances the less regarded in case of a Change, which is aimed at, if not speedily prevented.

YOUR Grace's Letter is carefully delivered by my Gentleman's own Hand, to the Princess.

THUS craving your Grace's Prayers for my Undertakings abroad, as also for my safe Arrival, that I may have the Freedom to kiss your Grace's Hand, and to tell you more at large of these Things. I rest,

Your Grace's

Hague, June 10. 1640. *most humble Servant,*

W. B.

A LETTER from the Right Reverend J. BRAMHALL Bishop of DERRY, (afterwards Primate of IRELAND) to the most Reverend JAMES USHER Archbishop of ARMAGH.

Most Reverend,

I Thank GOD I take my Pilgrimage patiently, yet I cannot but condole the Change of the Church and State of *England*. And more in my Pilgrimage than ever, because I dare not witness and declare to that Straying Flock of our Brethren in *England*, who have misled them, and who they are that feed them. But that your Lordship may be more sensible of the Church's Calamities, and of the Danger she is in of being ruin'd, if GOD be not merciful unto her, I have sent you a Part of my Discoveries, and is from credible Hands, at this present having so sure a Messenger, and so fit an Opportunity.

IT plainly appears, that in the Year 1646, by Order from *Rome*, above a Hundred of the *Romish* Clergy were sent into *England*, consisting of *English*, *Scots* and *Irish*, who had been Edu-

Educated in *France*, *Italy*, *Germany* and *Spain*. Part of these within the several Schools there appointed for their Instruction. In each of these *Romish* Nurseries these Scholars were taught several Handicraft Trades and Callings, as their Ingenuities were most bending, besides their Orders or Functions of the *Church*.

THEY have many yet at *Paris* a fitting up to be sent over, who Twice in the Week oppose one another, one pretending *Presbytery*, the other *Independancy*; some *Anabaptism*, and other contrary Tenents, dangerous and prejudicial to the *Church* of *England*, and to all the *Reformed Churches* here and abroad. But they are preparing wisely to prevent these Designs, which I heartily wish were considered in *England* among the Wise there.

WHEN the *Romish* Order do thus argue *Pro* and *Con*, there is appointed one of the Learned of those *Convents* to take Notes and to Judge, and as he finds their Fancies, whether for *Presbytery*, *Independancy*, *Anabaptism*, *Atheism*, or any new Tenent, so accordingly they be to act, and to Exercise their Wits. Upon their Permission, when they be sent abroad, they enter their Names in the *Convent Register*, also their Licences: If a *Franciscan*, if a *Dominican*, or *Jesuit*, or any other Order, having several Names there entred in

their

Licence, in case of a Discovery in one place, then to fly to another, and there to change their Names or Habit.

For an Assurance of their *Constancy* to their several Orders, they are to give Monthly Intelligence to their Fraternities, of all Affairs wherever they be dispers'd; so that the *English* should know News better than they at home.

When they return into *England* they are taught their Lesson, to say, (if any Person enquire from whence they came) *That they were poor Christians formerly that fled beyond Sea for their Religion-sake, and are now return'd with glad News to enjoy their Liberty of Conscience.*

The Hundred Men that went over 1646. were most of them Soldiers in the Parliament's Army, and were wont daily to correspond with those *Romanists* in our late King's Army, that were lately at *Oxford*, and pretended to Fight for his Sacred Majesty: For at that Time there were some *Roman Catholicks*, who did not know the Design a contriving against our *Church* and *State*.

But in the Year following 1647. many of those *Romish Orders*, who came over the Year before, were in Consultation together, knowing each other. And those of the King's

Party

they were bewitch'd to turn Puritans, not knowing the Design: But at last, Secret Bulls and Licenses being produced by those of the Parliament-side, it was declared between them, *there was no better Design to confound the Church of England, than by pretending Liberty of Conscience.* It was argued then that *England* would be a second *Holland*, a *Commonwealth*; and if so, what would become of the King? It was answered, *Would to God it were come to that Point.* It was again reply'd, Yourselves have preached so much against *Rome* and his Holiness, that *Rome* and her *Romanists* will be the better for that Change. But it was answered, *You shall have Mass sufficient for an Hundred-Thousand in a short Time, and the Governours never the wiser.* Then some of the mercifullest of the *Romanists* said, *This cannot be unless the King die:* Upon which Argument, the *Romish Orders* thus licensed, and in the Parliament Army, wrote unto their several *Convents*, but especially to the *Sorbonists*, Whether it may be scrupled to make away our late Godly King, and his Majesty his Son, our King and Master? (who, blessed be GOD, hath escaped their *Romish Snares* laid for him.) It was returned from the *Sorbonists*, *That it was Lawful for Roman Catholicks to work Changes in Governments for Mother-*

Church's